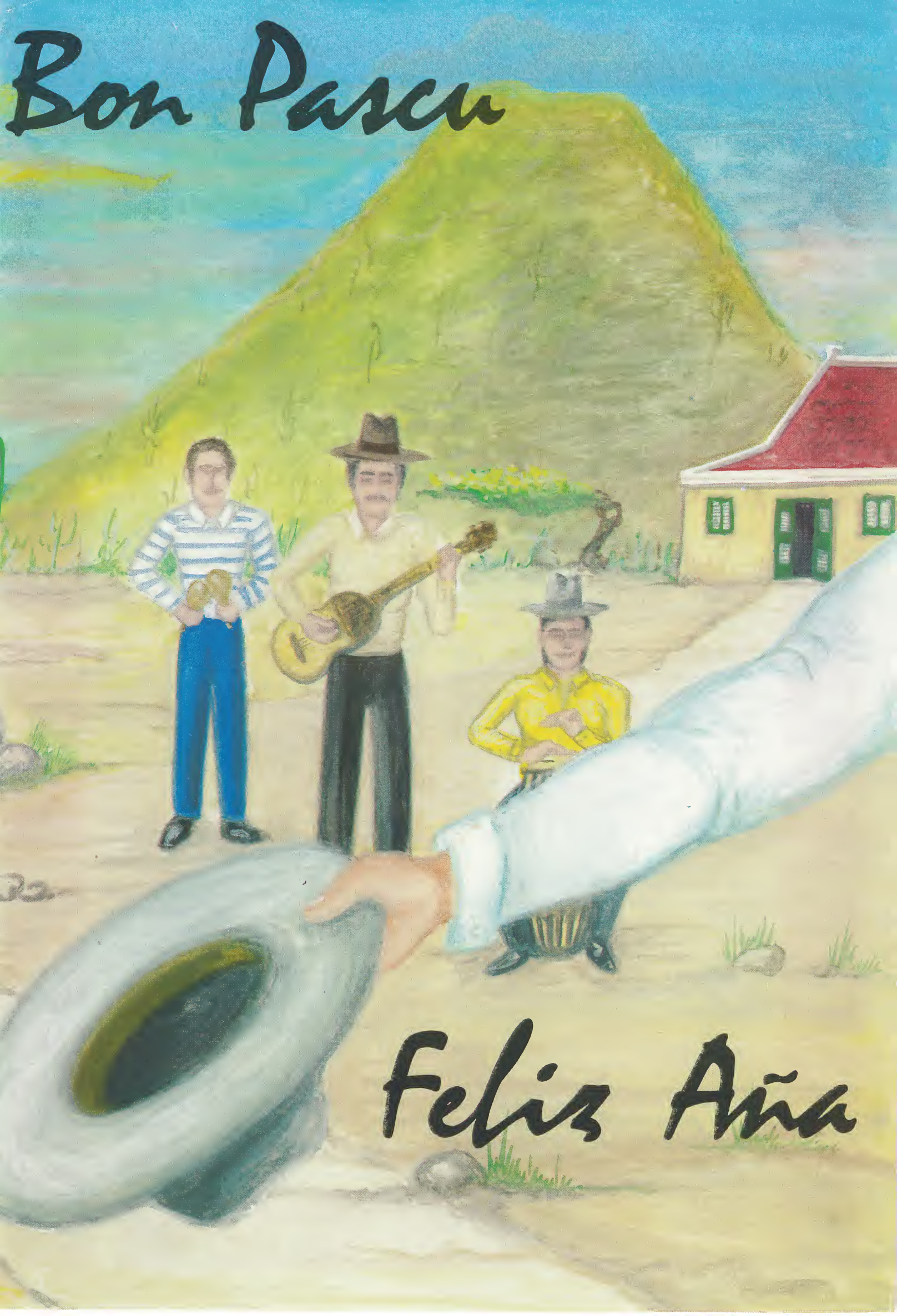


Bon Pasco



Feliz Aña



**Lago President
G.E. Golden**

The President's Christmas Message

Once more we are approaching the Holiday Season, and it is timely to consider the events that have transpired during the past and those that await us in 1984.

Just about one year ago, we incurred a 43-day strike, making the 1982 Holiday Season difficult for everyone. The dispute was resolved in January and normal operations resumed thereafter.

Throughout the year crude runs declined reflecting the strengthening competition for the Venezuelan crude oil usually processed at our refinery. This changing competitive situation was evident in our negotiations for 1984 crude oil supplies causing crude volumes in 1984 to be reduced to 180,000 barrels a day and loss of the favorable crude pricing arrangement that we experienced since 1978.

An entirely different set of competitive circumstances affected our transshipping facilities as our customer in the United States reduced drastically crude oil imports from the Persian Gulf. These circumstances are expected to prevail in the future causing much of our transshipping equipment to be surplus.

In recognition of the unfavorable outlook facing the Company, Lago Management decided to adjust operating facilities and costs to the level needed to process efficiently 180,000 barrels a day of Venezuelan crude oil at the refinery and handle less than 100,000 B/D of Middle

East oil at the transshipping terminal. Accordingly, a special separation program was offered to all regular expatriate employees and a Mutual Accord program was offered to all employees on the local payroll. More than 300 people accepted these programs and will be leaving us by the end of the year. A streamline mode of operation has been devised to process efficiently 180,000 barrels a day of crude, and a new organization reflecting the revised running plans will become effective on January 1, 1984.

Clearly, 1984 will be a challenging year. Minimizing costs, improving yields of valuable products, and maintaining reliability of operations and safety standards are just some of the more important goals we must achieve to have a successful year. These will be difficult tasks, but through the concerted efforts of everyone, I feel we can accomplish these goals. Indeed, we must!!!

This is my last Christmas message, and I would like to express my gratitude to each of you for your cooperation and dedication over the past 4-1/2 years that I have been privileged to be President of Lago. I know that you will give this same conscientious effort to Tony Cavallaro when he assumes my position on January 1, 1984.

I wish you and your families a Happy and Blessed Seasons Greetings and all the best in 1984.

G. E. Golden

THE ESSO NEWS' COVER of this issue has been painted by Angel Osorio, a young Aruban artist, who started freelancing since he was fifteen years old. Now eight years later, Angel is working full-time as an artist in Aruba. The front cover depicts one of the oldest New Year's traditions of Aruba: the Dande. An article explaining that tradition is printed elsewhere in this issue.

E ambiente, custumber, celebracion di Pascu ...

Aunque no tin prueba satisfactorio di e dia exacto di nacimiento di Cristo, y maske e Cristiannan di antes no a celebrá su nacimiento, Pascu ta wordo celebrá awendia den casi henter mundo.

E celebracionnan aki di Pascu ta bai bek te A.D. 354, tempo cu e papa nobo di Roma, yamá Liberius, a manda su hendenan pa celebrá dia 25 di December como e nacimiento di Cristo. Prome cu esey, dia 25 de December tabata ser tení como e nacimiento di "e solo invencible", parti di e celebracionnan pagano di e fiesta favorito di e Romanonan, Saturnalia. E custumbernan di Pascu, manera decoracionnan, bela, y e kerstboom tabata di un origen pre-Cristiano, mas tanto decendiente di prácticanan pagano, di e temporada, religioso y nacional.

Actualmente, "practicanan comercial" tambe por wordo agregá na e lista ey.

Celebracionnan di Pascu ta diferenciá di un pais pa otro. E "ambiente di Pascu" tin diferente nificacion pa diferente hende, te hasta entre hende di e mesun pais. Laga nos wak con algun empleado di Lago ta celebrá e temporada aki.

Bianca Croes ...

Musica y alegria ta e dos cosnan cu Bianca ta relacioná mas na e temporada di fiesta aki. "Desde cu mi tabata mucha, mi familia tabata bini hunto pa toca, canta y baila. Semper nos tabata bishitá nos welo ("Mo Tito") kende ta toca dande, dus mi a siña baila dande desde cu mi tabata chiquito."

Bianca ta haya e preparacion pa e celebracionnan masha excitante: "Nos ta bini hunto pa traha ayaca pa henter e familia y nos ta cumenzá decorá nos cas desde comienzo di December. Bispo di Pascu nos ta bai misa, pa trese mas ambiente di Pascu."

Pa Aña Nobo, ... despues cu e kloknan di misa bati diesdos biaha pa anunciá e terminacion di loke te bieuw y e comienzo di loke ta nobo, y despues cu e klapchinan

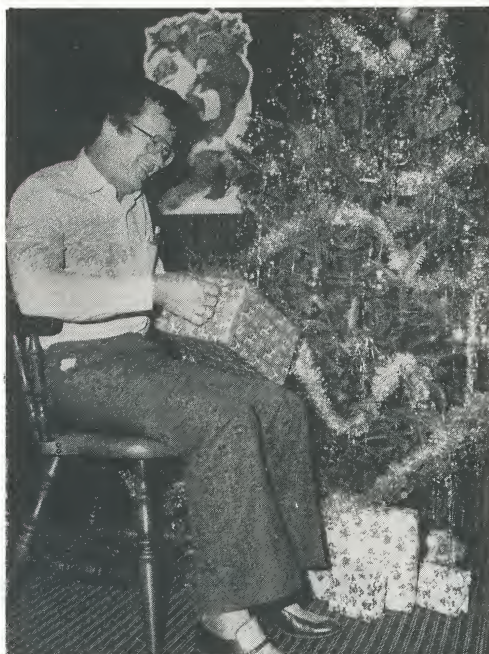
wordo tirá, Bianca hunto cu su famia ta sigi e celebracion cu un tradicion di famia masha singular: mientras cu nan ta disfrutando di un kelki di champagna, kada miembro di famia ta come 12 druif, un druif pa duna suerte na kada luna di aña ...

Despues, nan ta toca e dandenan di su welo cu awor no ta na bida mas. Un rato mas laat, Bianca su famia ta bishita e bisiñanan cu 12 druif den man pa nan tambe por haya suerte den e aña nobo ...

Modesto Ruiz (Dedechi) ...

"Si mi no bai misa bispo di Pascu, mi no ta sinti cu mi ta celebrá Pascu". Pa Modesto, promer cu tur cos, Pascu ta un celebracion religioso. E cu su casá y tres jiunan ta bai misa di aurora 5:00 a.m. tur dia, desde dia 16 de December te cu Pascu. "Bai misa y scucha aguinaldo y

(cont. ariba pag. 6)



Aunque dunamento di regalo no ta bini na promer lugar pa Modesto, e ta tuma parti den dje como cu esey ta un di e tradicionnan di Pascu



Dande: un tradicion Arubiano ...

Dande: ... un tradicion típico di Aña Nobo, brindando musica y gozo, cu a existí pa por lo menos 150 aña na Aruba. "Dande" - cu probablemente a ser derivá di e palabra "dandaré" cual ta nificá: pasa di sitio pa sitio - tradicionalmente a consistí di un grupo di siete pa nuebe persona, bayendo di cas pa cas cu nan instrumentonan di musica, net despues di mei anochi Aña Nobo, pa toca canticanan di bendicion pa e famianan di Aruba.

Hunto cu Dande tabatin hopi otro tradicion y supersticionnan cu a wordo celebrá ariba Aña Nobo Imaginabo cu ta 1883, cien aña pasá, mas o menos 11:30 p.m., mei ora promé cu mei anochi dia 1 di Januari. Den e hogar Arubiano na mas o menos e ora ey, e mama lo ta bariendo e cas maske e ta limpi kaba y cencia e cas pa core cu e mal spiritunan di "aña bieuw". Tur hende tin nan bachi nobo bisti. Tur bentana y porta ta wordo

habrí y pa mas o menos dos minuut promé cu mei anochi, kada miembro di famia ta bai para pafó dilanti porta pa ricibí Aña Nobo. Tur di nan tin un moneda den nan man robez pa asina nan cumpli cu e supersticion cu ta bisa cu "si Aña Nobo habribo cu algo, bo lo ricibí mucho mas den e Aña Nobo".

Despues cu e Aña Nobo wordo anunciá y felicicionnan wordo duná, e tata sigí pa e mama y despues e jiunan, ta drenta cas, cu pia drechi promé. E ora e jiunan ta hinca rudia ariba cusinchi dilanti di nan pariente pa ricibí nan bendicion. Despues di dal un paar di bebida y tira tur klapchi (Europeo), e famia ta prepará pa bishita di Dande ...

E momento di mas excitante di henter e celebracion a yega. E momento cu ta trese musica, gozo y speranza di bendicion tambe pa e Aña Nobo. Mayoría di famianan

(cont. ariba pag. 6)

The Christmas spirit, customs, celebrations

Although there is no satisfactory proof of the exact date of Christ's birth, and even though his birth was not celebrated amongst early Christians, Christmas is celebrated widely today all over the world.

These Christmas celebrations date back to 354 A.D. when the new pope of Rome, Liberius, ordered his people to celebrate 25th of December as the birth of Christ. Before that time, the 25th of December was held as the birth of the unconquered sun, part of the pagan celebrations of the Romans' favorite feast, the Saturnalia. The Christmas customs, such as the decorations, candles, ivy and others were of a pre-Christian origin, mostly descendant from pagan, seasonal, religious and national practices. Today, "commercial practices" could also be added to that list. Christmas celebrations vary from one country to another. The "Christmas spirit" means different things to different people, even within one country. Let's take a look at how some Lago employees celebrate the holiday season.

Bianca Croes

Music and joy are the two things that Bianca most relates to the holiday season. "Since I was a child, my family would get together to play music, sing and dance. We would always visit my grandfather ("Mo Tito") who plays dande, so I learned to dance to dande music since I was small."

Bianca finds the preparations for the celebrations exciting:

"We get together to make ayacas for the whole family and we start decorating the house in early December. On Christmas Eve we go to church, to heighten our Christmas spirit."

As for New Year's after the church bells toll twelve times to announce the end of the old and the beginning of the new, and after the fireworks are thrown, Bianca together with her family follow a unique family

tradition: while enjoying a glass of champagne, each member of the family eats 12 grapes, one grape to give good fortune to each month of the year

Then, the dandes of her now deceased grandfather are played, after which her family visits the neighbours bringing them 12 grapes for good fortune also



After the fireworks are thrown, Bianca and her family traditionally eat 12 grapes, one grape to give good fortune to each month of the New Year

Modesto Ruiz (Dedechi)

"If I don't attend mass on Christmas Eve. I don't feel I celebrate Christmas." To Modesto, Christmas is first of all a religious celebration. He and his wife and three children attend the early morning mass, at 5:00 a.m., from the 16th of December until Christmas, every day.

(cont. on page 5)

Dande: an Aruban tradition

Dande: a typical New Year tradition, bringing music and joy, that has existed for at least over 150 years in Aruba. "Dande" - which has probably been derived from the word "dandaré", meaning: going from one place to the other - has traditionally consisted of a group of seven to nine persons, visiting from house to house with their musical instruments, right after midnight on New Year's day, to play songs of well-wishes to the families in Aruba.

Together with the Dande were a lot of other traditions and superstitions that were celebrated on New Year's day Imagine it is 1883, one hundred years ago, at about 11:30 p.m., half an hour before the midnight of January 31st. At about that time in the Aruban house, the mother would be busy sweeping once more the already clean house, and filling the house with essence to do away with all the bad spirits of the "old year". Everyone is dressed in his new suit. All doors and windows are opened and at about two minutes before 12 midnight, each family member stands outside, in front of the door, to "receive" the New Year. Each of them holds

a coin in the left hand to live up to the superstition that "if the New Year finds you with a coin, you will gain many more in the year to come".

After New Year is announced and congratulations are exchanged, the father followed by the mother and then the children, enter the house, with the right foot first. The children then knee on a pillow in front of their parents to receive their blessings. Then, after the drinks are served and all the fireworks (European) are thrown, the family is ready to receive the Dande

The most exciting moment of the celebration has arrived. One that brings music, joy and, hopefully, blessings for the New Year. Most families are more than eager to receive a Dande, at least one. When the group arrives, everyone dressed in suits, one of the integrants knocks on a window (not a door), to take down the names of every family member. Then they stand in front of the door, outside of the house (never inside) and start playing (or as they say, "making the Dande cry" with the violin),

(cont. on page 5)

ARUBA

Lago Oil & Transport Co., Ltd.
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CHRISTMAS ...

cont. from page 4

"Attending mass and listening to aguinaldos and other Christmas songs form our Christmas spirit. Besides, it is pleasant to meet people so early in the morning." Although Modesto lives in Seroe Colorado, he traditionally attends the St. Anna Church in Noord where he grew up. Having dinner with ayacas and ham, giving gifts, buying new things, and visiting family, may not come first place for Modesto, but "they are an essential part of our Christmas traditions", and as such, he takes part in all of those also. Before welcoming the New Year, Modesto and family eat "old year's food" at his mother's house

Carlos Rasmijn

For Carlos, Christmas and New Year's will be quite different and special this year. "This year my wife and I will be celebrating the holiday season with a special Christmas present, our first baby, a precious girl, who was born on December 13." Carlos, who used to work as a discjockey as a hobby, feels that music is what contributes the most to the holiday season spirit. "Fortunately, Dande festivals are held annually to keep the Dande tradition alive. We should do the same with aguinaldos. Maybe the schools and offices should start forming their own groups to keep the spirit alive. "Formerly people used to decorate their houses quite a bit. Now it's not the same anymore. That's why I think we should keep the music alive, otherwise it would be difficult to get into the Christmas spirit."

Mike Geerman

"I find that the Christmas spirit is not penetrating this year. It's different than other years. To feel the spirit, we need more music, and decorations. For me and my family it's a day to eat and dance. We eat goat or lamb soup after the Christmas midnight mass and again at noon-time on the 25th." Other than that, it is a regular day for Mike.



To reflect on past Christmases, Gerry Bailey and his family spend some time after the Christmas Eve mass to look at old photos and slides.

Raymond Bailey

For Gerry, his wife and two children, Christmas is a special time, "the high point of our religion and the whole year. It is a time to think back on the many blessings we've received, to rekindle our love for our fellow human beings in care and thoughts." As a family they attend church on Christmas Eve and return to the house to reflect on past Christmases. They spend some time together looking at old photographs and slides, seeing how people and places have changed. The 25th is a "big restful day" when they have dinner with some friends. Gerry's children who are in school in the United States will be returning to Aruba in time to decorate the tree and "to make our home look brighter and more cheerful". For the Bailey's, the beginning of the New Year is "a chance to think about the future, with new hopes, dreams, and plans"



DANDE ...

cont. from page 4

asking God to bless the home and family members, calling them each by name. Of course, the singer has to take off his hat, for respect. The hosts usually throw some money in the hat as a contribution for the high cost of the instruments. Once the Dande group has asked for everyone's blessing, it enters the house to play three dance songs. Before the Dande leaves to visit the next house though, they have to drink or eat that which is offered to them by the hosts. Often, the Dande groups would walk 15 to 20 miles to give a Dande. And this they would do until the 6th of January.

Although times have changed and traditions have evolved, the Dande has survived. To encourage the tradition, Dande festivals were organized about ten years ago. These festivals gave a real boost to the traditions, and are now a successful part of the annual celebrations. The basic instruments used over a century ago are still used today: the violin (which has to be a little out of tune to sound right for Dande), the tambú and the wiri. Over the years, the guitar, maraca, cuarta, mandolin and (hand-)accordeon were added. Now, in the festivals, even the electric base is used.

Many are the theories as to the origin of the Dande. Some contend it is African, others that it is Latin-American, and still others that it is a combination of various influences. In any case, wherever Dande may have originated from, it has since long evolved into a genuine Aruban tradition. Dande is just that kind of familiar music, with a sentimental tingle, perhaps a little sadness for the year that has passed, and at the same time an expression of hope for the future

Words of thanks go to Messrs. Julio Maduro and Eddy Bennett who have contributed with sufficient information to make this article possible.

PASCU*cont. di pag. 3*

otro canticanan di Pascu ta duna nos e ambiente di Pascu. Ademas ta hopi dushi pa topa hende mainta tempran asina."

Maske Modesto ta biba na Seroe Colorado, e tin e custumber di bai misa Sta. Anna na Noord na unda cu ela wordo criá.

Comemento di ayaca y ham, dunamento de regalo, cumpramento di cosnan nobo, y bishitamento di famia, no ta bin na promer lugar pa Modesto, pero "nan ta un parti esencial di nos tradicionnan di Pascu" y como tal, e ta tuma parti den tur eseynan tambe.

Promé cu e duna un bonbini na Aña Nobo, Modesto y su famia ta come "cuminda di Aña Bieuw", esta boyo, na cas di su mama

Carlos Rasmijn

Pa Carlos, Pascu y Aña Nobo lo ta completamente diferente y special e aña aki. "E aña aki, mi casá y ami lo ta celebrando e temporada di fiesta cu un regalo special di Pascu, esta nos prome jiu, un mucha muher precioso, cu a nace dia 13 di December."

Carlos, kende a yega di traha como discjockey como hobby, ta sinti cu ta musica ta locual ta contribuí mas tanto na e ambiente di e temporada. "Afortunadamente, festivalnan di Dande ta ser tení tur aña pa tene e tradicion di dande bibo. Nos mester haci mescos cu aguinaldo. Quizas e school y oficinanan por cuminzá forma nan mesun grupo pa tene e ambiente bibo.

"Antes hendenan tabata decorá nan cas masha hopi mes. Awor no ta mescos mas. Pesey mes mi ta pensa cu nos mester mantené e musica bibo, sino lo ta difícil pa cai den ambiente di Pascu."



E regalo di Pascu di Carlos y su casá no a wordo hayá bao kerstboom e aña aki. E ta un regalo especial cu ningun Santa Claus por regala: un baby muher: Yuri-Anne Kimberly.

Raymond Bailey

Pa Gerry, su casá y su dos jiunan, Pascu ta un temporada especial "e punto principal di nos religion y henter e aña. E ta un temporada den cual nos ta pensa bek ariba tur e bendicionnan cu nos a haya, pa laga nos amor pa nos prohimo briya atrobe den nos trato y pensamentonan." Henter e famia ta bai misa bispo di Pascu y ta regresa cas pa reflehá ariba e Pascunan anterior. Nan ta pasa algun tempo hunto ta wak potret y slide bieuw, y ta mira con hende y lugarnan a cambia. Dia 25 ta "un dia grandi di descanso", ariba cual nan ta come hunto cu algun amigo.

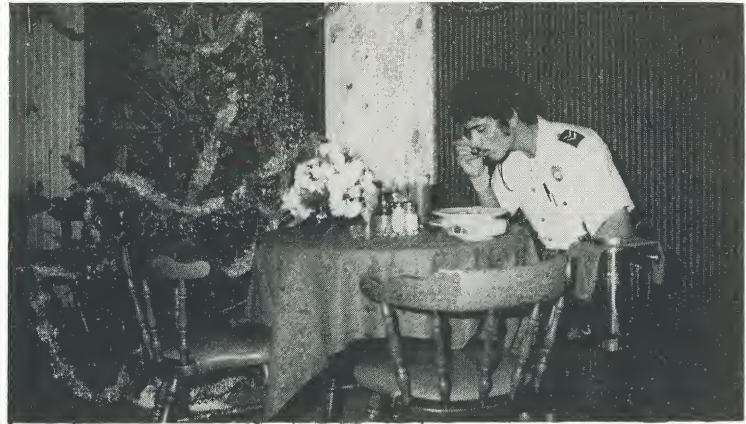
E jiunan di Gerry cu ta atende school na Estados Unidos, lo regresá Aruba net na tempo pa decorá e kerstboom y "pa haci nos hogar muestra mas bibo y alegre."

Pa famia Bailey, e comienzo di Aña Nobo ta un

"oportunidad pa pensa ariba futuro, cu speranza, sono y plannan nobo"

Mike Geerman

"Mi no ta haya cu tin hopi ambiente di Pascu e aña aki. Ta diferente cu e otro añanan. Pa sinti e ambiente, nos tin mester di mas musica y decoracion. Pa mi y mi famia Pascu ta un dia di come y baila. Nos ta come sopi di bestia chiquito despues di misa di Pascu di mei anochi y atrobe dia 25 merdia." Fuera di esey, Pascu ta un dia regular pa Mike.



Comemento di sopi di bestia chiquito ta un di e tradicionnan di Pascu cu Mike y su famia ta sigi.

DANDE*cont. di pag. 3*

ta ricibí Dande man habrí, por lo menos un. Ora e grupo yega, tur integrante bao bachi, un di nan ta bati na bentana (nunca na porta), pa tuma number di kada un den e famia. Despues nan ta bai para dilanti porta pafó di cas (nunca paden) y ta cuminzá toca ("yora e Dande" cu e violin), pidiendo Dios pa bendicioná e hogar y e miembronan di famia, cantando tur na nan number. Claro cu esun cu ta canta mester kita su sombré como muestra di respet. Como custumber, e doñonan di cas ta tira algun placa den e sombré como contribucion pa e prijs halto di e instrumentonan. Una vez cu e Dande pidi bendicion ariba tur hende, e ta drenta cas pa toca tres cantica mas di baila. Pero promé cu e Dande bishita e siguiente cas, nan mester come of bebe loka e doño di cas ofrecé nan. Hopi biaha, e gruponan di Dande tabata cana 15 pa 20 km pa duna un Dande. Y nan ta sigi haci esaki te dia 6 di Januari.

Aunque temponan a cambia y tradicionnan a evolucioná, Dande a sobreviví. Pa curashá e tradicion, festivalnan di Dande a wordo organizá mas o menos 10 aña pasá. E festivalnan aki a duna un empuhe grandi na e tradicion ey, y awor e festival nan ey ta forma un parti exitoso di e celebracionnan di tur aña. E mesun instrumentonan basico cu a wordo usá mas di un siglo pasá te ainda ta ser usá awendia: e violon (cu mester ta un tiki for di tono pa zona manera Dande), e tambú y e wiri. Despues di tempo, nan a agregá gitara, maraca, cuarta, mandolin y acordeón di man. Te hasta bass electrico ta ser usá den e festivalnan awor.

Tin hopi teoría tocante e origen di Dande. Algun ta argumentá cu e ta di origen Africano, otro, cu e ta Latino Americano y ainda otronan cu ta bisa cu e ta un combinacion di varios influencia. En todo caso, donde sea cu Dande a originá, desde hopi tempo ela bira un tradicion netamente Arubiano. Dande ta e clase di musica familiar ey, cu un toque sentimental, quizas un tiki tristeza pa e aña cu a pasa, y na mesun tempo, un expresion di speranza pa futuro

Palabranan di danki ta bai na Srs. Julio Maduro y Eddy Bennett, kendenan a contribuí cu suficiente informacion pa haci e articulo aki posibel.



**Presidente di Lago
G.E. Golden**

Un biaha mas nos ta yegando den e temporada di fiesta, y ta e tempo adecuado pa considerá e eventonan cu a tuma lugar durante e aña cu a pasa y esnan cu ta warda nos den 1984.

Ta bai haci un aña cu nos a experienciá un welga di 43 dia, loke a haci e temporada di fiesta di 1982 difícil pa tur hende. E controversia a wordo resolví na Januari y operacionnan a sigi despues di esaki.

Durante henter e aña, coridanan di crudo a mengua, reflehando e competencia creciente pa e crudo Venezolano cu ta wordo procesá normalmente na nos refineria. E cambio den e situacion competitivo aki a manifestá su mes den nos negociacionnan pa suministracion di crudo pa 1984, causando reduccion di e cantidad di crudo na 1984 te cu 180.000 baril pa dia y pérdida di e areglo favorable pa prijs di crudo cu nos tabata tin desde 1978.

Un cantidad di circunstancianan competitivo enteramente diferente a afectá nos facilidadnan di transbordacion ya cu nos cliente na Estados Unidos a reducí drasticamente e importacion di crudo biniendo di e Golfo di Persia. Ta wordo sperá cu e circunstancianan aki lo prevalecé den futuro, causando cu hopi di nos equipo di transbordacion lo keda dimás.

Reconociendo e expectativanan desfavorabel cu Compania ta enfrentando, gerencia di Lago a dicidí di ahustá e facilidadnan y gastonan di operacion na e nivel necesario pa asina procesa eficientemente 180.000 baril di

Mensahe di Pascu di Presidente

crudo Venezolano pa dia na e refineria y pa manehá menos cu 100.000 baril di crudo di Medio Oriente pa dia na e terminal di transbordacion. Conforme cu esaki un programa especial di separacion a wordo ofrecí na tur empleado stranhero regular, y un Programa di Acuerdo a Base Mutuo a wordo ofrecí na tur empleado ariba e lista di pago local. Mas cu 300 hende a aceptá e programanan aki y lo bai laga nos pa fin di aña. Un manera organizá di operacion a ser desaroyá pa procesá 180,000 baril di crudo pa dia eficientemente, y un organizacion nobo cual ta reflehá e corida di crudo lo bai den efecto dia 1 di January, 1984.

Claramente, 1984 lo bira un aña cu hopi reto. Reducí gasto, mehorá e produccion di productonan valioso, y mantené e confiabilidad di operacionnan y reglanan di seguridad, ta solamente algun di e metanan di mas importante cu nos mester logra pa tin un aña exitoso. Esakinan lo ta asignacionnan difícil, pero cu esfuertonan uní di tur hende, mi ta sinti cu nos por logra e metanan aki. Y en berdad, nos mester!!!

Esaki ta mi ultimo mensahe di Pascu, y mi kier expresá mi gratitud na kada un di bosonan pa bo cooperacion y dedicacion den e ultimo cuatro aña y mei cu mi tabatin e privilegio di ta e Presidente di Lago. Mi sa cu boso lo duna e mesun esfuerso conciente aki na Tony Cavallaro ora cu e asumí mi posicion dia 1 di Januari, 1984.

Mi ta deseá boso y boso familia un temporada feliz, cu bendicion, y tur lo mihor den 1984.

G. E. Golden



Angel